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Exercitation

Concerning the

ORIGINAL

OF THE

CHAPTERS and VERSES

IN THE

B I B L E :

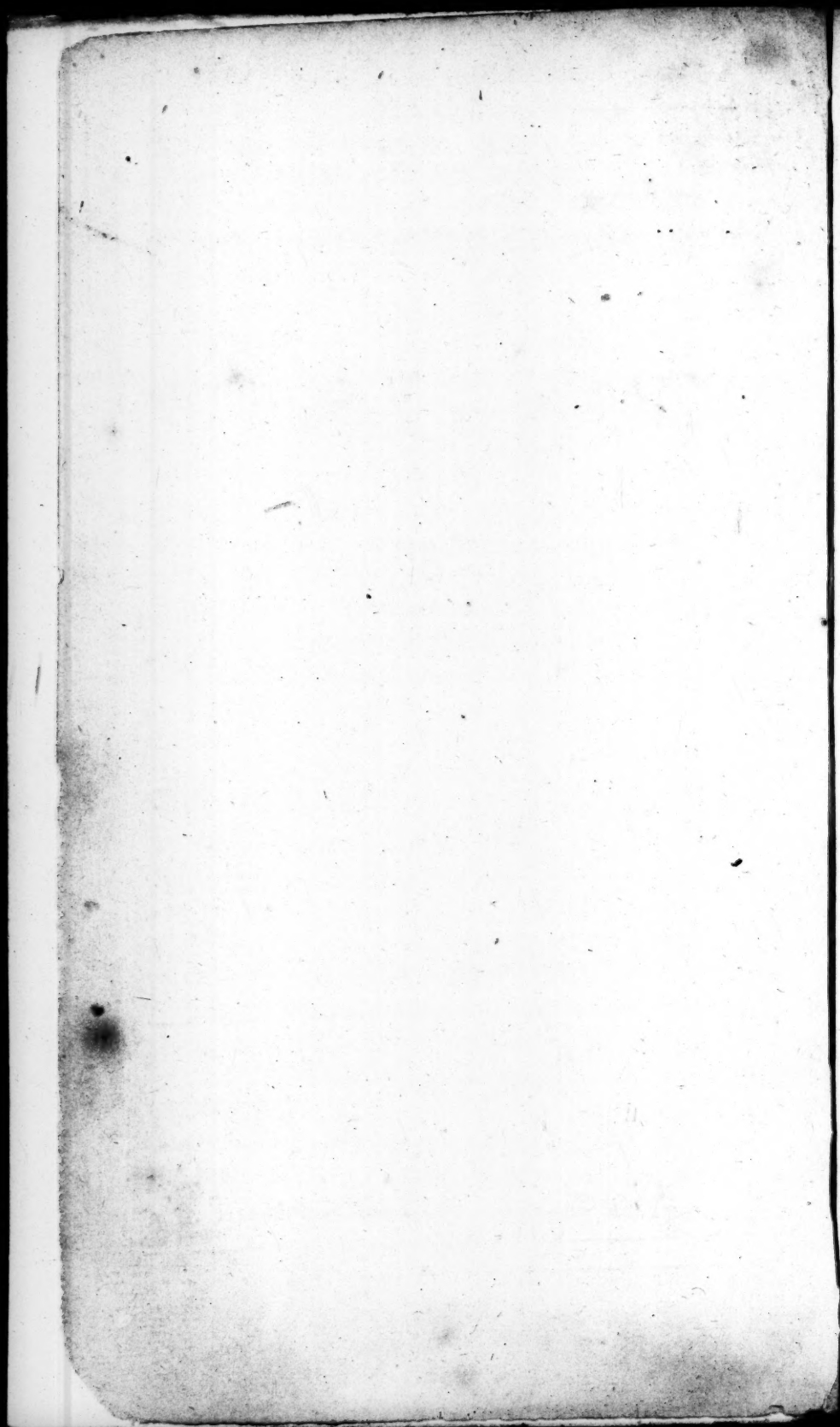
WHEREIN

The Divine Authority of the Points
in the Hebrew Text is clearly
proved, by new and intrinsick
Arguments.

By SA. CLARK, M. A.

R
L O N D O N :

Printed in the Year 1698.



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Of

Of the Division of the BIBLE into Chapters and Verses.

C H A P. I.

*The Introduction, containing the Design of
this Discourse.*

I Intend to treat of the *Division of the Bible into Chapters and Verses*: a most useful Invention, and incomparable Help for the speedy finding of any place. And my business here shall be to make Enquiry into the Original of this Division. A Subject which has not been fully and thorowly handled by any one that I know of. And in my pursuit of, and search into this Point, I have fallen, undesignedly, upon the great and momentous Controversy concerning the Original of the *Points* in the *Hebrew Text*; wherein I have made such a discovery (by degrees) as I think will finally decide that Controversy: for having Accidentally, or rather Providentially, hit upon one link, I never left drawing till I had pull'd up that link whereat hangs the full Resolution of that Question.

C H A P.

C H A P. II.

The ancient Division of the Old Testament.

§. 1. *The Division of the Pentateuch into 54 Parashaes, or larger Parts.* §. 2. *The Jews Method of Reading it in their Synagogues.* §. 3, 4. *The lesser Divisions.* §. 5. *The Haphtaroth, or Portions of the Prophets read with the Sections of the Law, and the Occasion thereof.* §. 6. *How the Jews called the several Sections of the Law.*

IN handling of this Subject, I shall speak First of the *Old Testament* ; and Secondly, of the *New*.

§. 1. First for the *Old Testament*. The ancient Division of the *Pentateuch* in Hebrew was into fifty four Parts, which the *Jews* call *Parashaes* ; noted in the Hebrew Text, sometimes with three great *Pe's*, signifying *Parasha*, a *Section* or *Division* ; sometimes by three great *Samechs*, signifying *Seder*, an *Order* or *Disposition* ; of which there are in *Genesis* 12. in *Exodus* 11. in *Leviticus* 10. in *Numbers* 10. in *Deuteronomy* 11. as they are Enumerated in the *Masoretical Note* at the End of each Book. Probably these all made but one Book at first, call'd *The Book of the Law* ; because, both *Exodus*, *Leviticus* and *Numbers*, begin with the Copulative *ו*, and were afterwards divided and named by the Seventy Interpreters according to the Subject-matter, with the same Names by which they are still called by us.

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§. 2. One of these Sections or Portions was read every Sabbath-day in their Synagogues ; so that in a Year's time they read over the whole Pentateuch ; for, that there might be no super-numerary Parts, they twice join'd together two of the lesser Parts, and so concluded all at the Year's end. But then, when they had read the last Part, they began with the first again, and read that too, That they might not seem to be so glad that they had ended it, as to be willing and ready to begin it again.

This Reading of *Moses* is that which *James* mentions *Act. xv. 21.* and this he saith was, of old time, ἐν γυναικὶ ἀρχαίων, from ancient Ages, or Generations ; therefore in use long before. Some refer it unto *Moses*, and date it as high as his time : But their unacquaintance with the Law, *2 Kings 22. 8,* &c. renders that Opinion improbable. But surely it must begin as high as *Ezra* at least, who being one of the last divinely-inspired Persons under the Old Testament ; fixed the Canon, and with the assistance of the *Masoretes*, adjusted all things belonging to the Purity of the *Hebrew Text* ; as *Buxtorf* shows in his *Coment. Masoret.*

§. 3. But besides these larger Sections or *Parashaes*, *Elias Levita* in the Preface to his *Sepher Habbachur*, or Hebrew Grammar, tells us, That the Authors of the *Masoreth* distinguished the several Books into certain Sub-divisions, called *Sedarim*, Orders or Chapters. A Table of these we have in the great *Hebrew Bible* printed at *Venice* ; and the Number of them belonging to each Book, is express'd in the *Masoretical Note* at the end of each Book in most *Hebrew Bibles*.

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§. 4. As for the lesser Divisions, noted by a little *Se*, or a little *Samech*, signifying *Pethucab* and *Sethumab*, an open Section, and a closed or shut Section; why they are so called, the *Rabbins* themselves are not agreed upon their Verdict, but are of different Opinions, as may be seen in *Buxt. de Abbrev.* p. 163. & *Dissert. de Decal.* §. 60. and therefore there's little account made of 'em either by *Jews* or *Christians*, tho' they are retained in most Bibles.

§. 5. But besides these Sections of the Law, there were Portions of the Prophets read also in their Synagogues. The Occasion this: When *Antiochus Epiphanes* had taken away the daily Sacrifice, and set up the Abomination of Desolation in the holy Place (according as was foretold *Dan.* 11. 31.) i. e. had utterly rooted out the Service of God, and set up heathenish Worship, and the Image of *Jupiter Olympius* in the Temple, yea upon the Altar, (*1 Macc.* 1. 54. *2 Macc.* 6. 2.) had burnt the Books of the Law, and prohibited the Reading of 'em, either in publick, or in private, upon pain of Death; hereupon, instead of Reading the Law, they betook themselves to the Reading of the Prophets; and they made choice of such portions of them, as had some kind of Affinity with, or Correspondence to, those Portions of the Law, in the room of which they were substituted: *E. g.* Instead of the first Section of the Law concerning the Creation of Heaven and Earth, they chose *Esa.* 42. 5. which begins thus; *Thus saith God the Lord, he that created the heavens, &c.* So for the second Section, *Gen.* 6. 9. *These are the generations of Noab, they substituted, Esa.* 54. 1. *Sing, O barren, thou that didst not bear, &c.* which treats of the spiritual Multi-
plication

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plication of the Church, as the former of the Natural : and so for all the rest : A Table of which may be found in the *Polyglot Bible Append.* p. 16. and at the End of many Hebrew Bibles.

These Portions of the Prophets they called *Haphtaroth*, which signifies *Dismissions* ; because, when they were ended, the Congregation was dismiss'd. Now when once they had begun thus to read the Prophets, they continued the use thereof, together with the Reading of the Law, tho' the Occasion thereof was ceased : And I have a Synagogue-Book, which contains both the *Parasphaes* and *Haphtarates*, with the *Chamesh Megittoth*, printed at *Venice*, by *Zuan*, or *Johannes Degara* in a curious small Rabbinic Character, in the Year ש"מ לפ"ק i. e. 348. *secundum supputationem minorem* : which is A. D. 1588 : wherein it's observable, That whensoever the word *Jehovah* occurs it's never printed with its own proper Letters, but always with *Daleth* instead of *He*, thus דיה, lest it should be profaned by being printed in the common, and not in the sacred Character : and so likewise אלהים is printed אלדים

§. 6. None of these Divisions, either of the Law or Prophets, are distinguisht by arithmetical Figures, as we do the Chapters, first, second, &c. but they call 'em by the name of the first word, or first remarkable word in each Division : As the first Section of *Genesis* they call *Parashah Bre-shith*. So the Section beginning *Num.* 33. 1. they call *Parashah Massegnei*, which is the second word there. And the second Section of *Genesis* they call *Parashah Noach* ; The Section *Noah*, which is the third word there : and so of the rest. And

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accordingly when they quote any passage, they do it by these *Parashaes*, as we do by Chapters: *E. g.* בַּרְאשִׁית In *Parashab Breshith*: yea, and when they quote any passages of the Prophets, they say, In such a *Parashab*. Thus *Kimchi* in *Joel* 3. 19. So did *Esay*, saith he, in the *Parashab Kirbu*; i. e. in the Section which begins so, viz. c. 241.

This was the state of the Hebrew Text in respect of those larger Parts in ancient Manuscripts. But now in all printed Bibles the Division is (together with the former) into Chapters, as they are used among us; only with a little Variation now and then. I find some Variation in respect of the Chapters.

Both between the Hebrew Bibles themselves; for I have one Hebrew Bible printed by *Degara* A. D. 1566. which begins the twenty-fifth Chapter of the *Proverbs* at our second Verse, joining the first Verse to the twenty-fourth Chapter; and again it joins the three first Verses of the thirty-first Chapter, to the thirtieth Chapter, and begins the thirty-first Chapter at the fourth Verse, as it is with us: and so does *Plantin's* Bible in 16°. But *Athias's* last Edition agrees with ours; and so does the *Polyglot-Bible*.

I find likewise this remarkable Variation between the Hebrew Bibles and ours, That our Bibles begin the ~~sixty~~ fourth Chapter of *Esay*, in the middle of the last Verse of the sixty-third Chapter in the Hebrew; and so the sense carries it that it should be.

I could produce divers Instances of such Variations, if it were worth while. I'll name but one more. In *Malachi* there are but three Chapters in the Hebrew, but in all Translations I have seen, there are four.

C H A P.

C H A P. III.

When, and by whom the Bible was divided into Chapters.

HAVING shew'd how the Bible was divided anciently; that which falls next under consideration, is the Division of it into Chapters, as now used.

This is a late Invention (comparatively) viz. of about 4 or 500 Years standing; as appears by that passage of Genebrard, who writes thus, *Circa hoc tempus (A.D. 1240.) Biblia in Capitula, quæ hodiè habemus, distinguuntur. Scholasticorum videtur esse inventum; eorum fortasse, qui cum Hugone Cardinali, Concordantiarum fuere authores. Nam ante ista tempora Theologi superiores ea non usurpant, inferiores frequenter. Chronol. l. 4. p. 644. About this time (1240) the Bible was distinguish'd into Chapters, as we use it now. It seems to be the Invention of the School-men: perhaps of those who, together with Hugo Cardinalis, were the Authors of the Concordance: for before that time Divines did not use it, but very frequently afterwards. With him agrees Sixtus Senensis, Quod ad Divisionem attinet, saith he, sciendum est, hanc Arithmeticam Capitum distinctionem, quam nunc in Bibliis habemus, recentem esse: nam ante quingentos annos nullus, siue apud Hebræos siue apud Græcos, invenitur divinæ Scripturæ locus, numeratim citatus, præter Psalmos, quorum, ut ex Actis Apostolicis apparet, usque ab initio nascentis Ecclesiæ, adjectis numeris mentionem facere solebant — & quæ nunc tam in Græcis, quam in Hebræis & Latinis Exemplaribus spectantur Capitulorum Divisiones ac numeri, ex nostris Latinis Codicibus desumpti*

The Division of the Bible into Chapters.

*partiebantur namque vetustissimi illi Expositores
divinas Scripturas, easdemque citabant, non Capitum
enumeratione, & Numerorum recitatione, sed per al-
legationes particularium Historiarum; sicut Augusti-
nus dixit, se scripsisse à principio Geneseos usque ad ex-
pulsionem primorum Parentum de Paradiso: & Gre-
gorius etiam se exposuisse à principio libri Regum, us-
que ad Davidis Regis unctionem: pro eo quod nunc
diceremus, in tria priora Geneseos Capita, & in quin-
decim anteriora Capita primi Regum. Biblioth. Sanct.*

1. 3. *As to the Division of the Bible, we must know
that the Arithmetical Division into Chapters, which
we now use, is a late Invention; for till within these
Five hundred Years, there was no place of Scripture
quoted by Number, but only the Psalms, which from
the very infancy of the Church were quoted by Num-
ber, as appears by the Acts of the Apostles — and
those Divisions and Numbers of Chapters, which now
appear, as well in the Greek, as in the Hebrew and
Latin Copies, are taken out of our Latin Books. For
those most ancient Expositors divided the holy Scrip-
tures, and quoted 'em, not by the number of the Chap-
ters, but by mention of the particular Histories. As
Austin saith, He wrote from the beginning of Gene-
sis to the Expulsion of our first Parents out of Para-
dise: And Gregory, That he expounded from the
beginning of the Book of Kings, to the Anointing of
David to be King; instead of that which we would
express thus, On the three first Chapters of Genesis,
and on the fifteen first Chapters of the first Book of
Kings. Thus far he.*

Both these Writers, tho' they have pretty well
fixt the Time, yet seem to be ignorant of the
Author of this Invention: Here therefore Bale
helps us out at a dead lift, who tells us, That
Stephen Langton, A. B. C. was the Person qui

omnes

omnes Bibliorum libros per capita distinxit, quibus adhuc Ecclesia utatur, who distinguisht all the Books of the Bible into Chapters, as they are now used in the Church. Hist. Eccles. Cent. 13. c. 7. & c. 10. The like is affirmed by Weever in his Fun. Monuments, p. 220. He (Stephen Langton) writ many admirable profound Works, and among the rest, divided the Bible into Chapters, in such sort as we now account 'em. He died July 9. 1228.

So that if these Testimonies are to be credited, as I know no reason to the contrary, we have found out both the *Author* and *Time* of this Division. Yet in this performance of *Stephen Langton* the Book of *Psalms* is not to be included, because they were Originally distinct Composures; penn'd at several Times, upon several Occasions, and were collected into one Body, as now we have 'em, probably by *Ezra*; and therefore we find, *Act. 13. 33.* the second *Psalms* quoted by Number. So likewise the four first Chapters of the *Lamentations* do distinguish themselves each from other by the beginning and ending of the Hebrew Alphabet, they being of an Alphabetical Composure. For all the rest, we must allow 'em to be divided by *Stephen Langton*, as we now have 'em.

C H A P. IV.

*The Division of the Old Testament into Verses
in the Hebrew.*

- §. 1. *There can be but three Periods assigned for it.
First of the Tiberiensian Masorites.* §. 2. *Their
account of the Number of Verses in each Book.*
§. 3. *General Observations upon this account.*
§. 4. *Particular Remarks upon some of 'em.* §. 5. *A
brief View of 'em altogether in one Table.*

BUT still the Division into Verses remains untoucht; That therefore must be the Subject-matter of our Enquiry in the next place. And I shall begin with the Old Testament.

§. 1. And first for the *Hebrew*. There are but three Periods of Time from whence the Original of the *Verses* in the *Hebrew* (as also of the *Vowels* and *Accents*) may be dated and deduc'd.

1. The least and lowest that can be allow'd unto 'em in this respect is, That they are as ancient as the *Post-Talmudick* or *Tiberiensian Masorites*; who are generally reputed to have lived about Five hundred Years after Christ. We can't possibly deduce their Original lower than this, because we have *Masoretical Notes* at the End of every Book of the Bible, reciting the *Number of Verses* in that Book, with other particulars; and therefore they must be of so long standing at least, if not much older.

§. 2. And

§. 2. And that the Reader may see what account the *Masorites* give of the *Verses*, I shall here subjoin their Notes, as they are set down in the last Edition of *Athias's Bible*, printed A.D. 1667. where they are more fully exprest than in some other Editions which I have; and after the Notes I shall make some Remarks upon 'em. The Notes are as follow.

“ *GENESIS.* The Number of the Verses
 “ in the Book of *Genesis* is One thousand five
 “ hundred thirty and four; exprest by these
 “ letters אָלף ל”י. And the middle Verse is, *By*
 “ *thy sword thou shalt live.* (c. 27. 40.) The
 “ *Parasphaes* (or greatest Sections) are twelve,
 “ exprest by the word וָה in this sentence
 “ וָה שְׁמִי לְעֹלָם *This is my Name for ever.*
 “ (*Exod.* 3. 15--.) The *Seders* (or lesser Secti-
 “ ons) are forty three; exprest by the word
 “ גַּם in this sentence, גַּם בְּרוּךְ יְהוָה, *yea,*
 “ *and he shall be blessed.* (*Gen.* 27. 33.) The
 “ Chapters are fifty, exprest by the word לך
 “ in this sentence לך קִיִּינוּ. *We have waited*
 “ *for thee* (*Esa.* 32. 2.) The Number of open
 “ Sections is forty three, of closed Sections
 “ forty eight, which, join'd together, make
 “ ninety one; exprest by the word צָא in this
 “ sentence צָא אַתָּה, *Go thou, &c.* (*Exod.*
 “ 11. 8.)

This Note I have thus set down at large, whereby all the rest at the End of each Book may be the more easily understood: In those that follow I shall only mention the Number of Verses, and the middle Verse.

“ The

The Number of Verses in each Book of the O. T.

“ The Number of Verses in the Book of
 “ *Exodus* is One thousand two hundred and
 “ nine. 1209. The middle Verse, *Thou shalt not*
 “ *revile the Gods.* (c. 22. 28.)

“ The Number of Verses in the Book of *Le-*
 “ *viticus* is Eight hundred fifty nine. 859. The
 “ middle Verse, *He that toucheth the flesh of him*
 “ *that has an Issue.* (c. 15. 7.)

“ The Number of Verses in the Book of *Num-*
 “ *bers*, is One thousand two hundred eighty-
 “ eight. 1288. The middle Verse is, *It shall come*
 “ *to pass that the man's rod that shall blossom.*
 “ (c. 17. 5.)

“ The Number of Verses in the Book of *Deu-*
 “ *teronomy*, is Nine hundred fifty five. 955. The
 “ middle Verse is c. 17. 10.

“ The Number of the Verses of the whole
 “ Law, is Five thousand eight hundred forty
 “ five. 5845. The middle Verse is *Levit.* 8. 18.

“ In *Joshua* the Number of Verses is Six hun-
 “ dred fifty six. 656. The middle Verse c. 13.
 “ 26.

“ In *Judges* the Number of Verses is Six hun-
 “ dred and eighteen. 618. The middle Verse
 “ c. 10. 8.

“ *Ruth* has eighty five Verses. The middle is
 “ c. 2. 21.

“ In *Samuel*, the Number of Verses in this
 “ Book, (i. e. of both the Books of *Samuel*) is
 “ One thousand five hundred and six. 1506. The
 “ middle Verse is *1 Sam.* 28. 24.

“ *Kings*. The Number of Verses in these
 “ Books is One thousand five hundred thirty
 “ and four. 1534. (Here the middle Verse is
 “ not mention'd.)

The Number of Verses in each Book of the O. T.

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“ *Chronicles.* The Number of Verses in these Books, is One thousand six hundred fifty six. 1656. The middle Verse is 1 *Chron.* 27. 25.

“ *Ezra, Nehemiah.* The Number of Verses in these Books, is Six hundred eighty eight. 688.

“ *Job.* The Number of Verses in this Book is One thousand and seventy. 1070.

“ *Esther.* The Number of Verses in this Book is One hundred sixty seven. 167. The middle Verse is c. 5. 7.

“ *Psalms.* The Number of Verses in this Book is Two thousand five hundred twenty seven. 2527. The middle Verse is, *They flatter'd him with their mouths,* (*Psal.* 78. 36.) Seders, or lesser Divisions, Nineteen.

“ *Proverbs,* has Verses Nine hundred and fifteen. 915.

“ *Ecclesiastes* has Verses Two hundred twenty two. 222. The middle Verse is c. 6. 10.

“ *Canticles* has Verses One hundred and seventeen. 117.

“ *Esay* has Verses One thousand two hundred ninety six. 1296. The middle Verse is c. 33. 21.

“ *Jeremy* has Verses One thousand three hundred sixty five. 1365. The middle Verse is c. 28. 11.

“ *Lamentations* has Verses One hundred fifty four. 154.

“ *Ezekiel* has Verses One thousand two hundred seventy three. 1273. The middle Verse is c. 26. 1.

“ *Daniel* has Verses Three hundred fifty seven. 357. The middle Verse is c. 5. 30.

“ *Hosea* has Verses One hundred ninety seven. 197.

“ *Joel*

The Number of Verses in each Book of the O. T.

- “ *Joel* has Verses Seventy three. 73.
 “ *Amos* has Verses One hundred forty six. 146.
 “ *Obadiab* has Verses Twenty one. 21.
 “ *Jonah* has Verses Forty eight. 48.
 “ *Micah* has Verses One hundred and five. 105.
 “ *Nabum* has Verses Forty seven. 47.
 “ *Habukkuk* has Verses Fifty six. 56.
 “ *Zephaniab* has Verses Fifty three. 53.
 “ *Haggai* has Verses Thirty eight. 38.
 “ *Zechariah* has Verses Two hundred and eleven. 211.
 “ *Malachi* has Verses Fifty five. 55.
 “ The Number of Verses in all the Twelve
 “ lesser Prophets is One thousand and fifty. 1050.
 “ The middle Verse is, *Therefore shall Zion for*
 “ *your sakes be plowed as a field.* (*Mic. 13. 12.*) and
 “ *Seders* Twenty one. 21.

These are the *Masoretical* Notes ; concerning which, I observe,

§. 3. 1. That each Number is first exprest in words at length (as I have done,) and then by a *Siman* (as they call it) (σημεῖον) a Sign, Note or Character, which is sometimes only such Letters as stand for that Number ; sometimes some Sentence of Scripture, wherein the Letters of one or more Words of that Sentence (which Letters are printed in bigger Characters than the rest) do exprest the same Number ; Instances of both which are in the Note after *Genesis*.

2. The places of Scripture where the Sentences are found that contain the *Simans*, are not exprest (but only the Words ;) which therefore I was feign to seek out in the Hebrew Concordance.

3. Tho'

3. Tho' there be mention of the Number of Chapters in *Athias's Bible*, yet never in any ancient Edition that I have seen : Whence I gather, That they are added by those *Jews* who were the Supervisors of this Edition, in compliance with that Division now used by us.

4. There are certainly several mistakes in these Computations ; for I have both cast up the Number of Verses of each Book in our English Bible, and compar'd 'em together, and compar'd 'em also with an account, not only of the Number of Verses in each Book, but in each Chapter, together with the first Words of the Chapter, which is at the latter End of *Buxtorf's Hebrew Concordance* ; and tho' the Particulars do agree, yet sometimes the total Sums do differ, which can arise only from miscounting, and not from any mistake in the Transcribers or Copiers out of these Notes, because they are always exprest both in Words at length, and also by a *Siman*, as I said, so that there could not possibly be any mistake in the Transcribers ; and therefore such mistakes must arise from the Authors of these Notes, in not casting up the Particulars aright : for the Division into Verses, and the Number of Verses is the same in all Books ; (except the *Psalms* ; of which I shall speak anon) but it seems they miscounted 'em, as they might easily do, the Verses not being numbred in the Margin, as they are now-a-days : And hence, I say, it comes to pass, that tho' there be an agreement between *Buxtorf's Table* and our English Bibles in the particulars of each Chapter, yet the total Sum differs, as it happens in *Exodus*, and in some other places. The true account of the Verses as they are in our Bibles, I shall give afterwards. These

These are General Observations, relating to these Notes in general. I have also some Remarks to make upon some particular Notes: As,

§. 4. 1. At the End of *Deuteronomy* the Note in *Athias's* Bible concerning the Verses, is as I have recited it, viz. 955: but in *Plantin*, and an ancient *Venice* Edition which I have, it is exprest both in Words at length, and the *Siman*, to be 1055. which is a whole Hundred mistake: and accordingly that mistake runs into the Total Sum of the Verses in the *Pentateuch* in those Editions, but is corrected in *Athias's* Bible; and yet neither of 'em are true: for the exact Number is Nine hundred fifty nine; and so much the Particulars in *Buxtorf's* Table amount unto, tho' he makes the Total Sum to be but 955.

2. The Computation in *Joshua* is less by two, than that which arises from the Particulars in our Bibles; which comes to pass thus: In c. 21. there are two Verses, viz. 36, and 37, which are not found in some ancient Manuscripts, but are supposed to be added out of 1 *Chron.* 6. 63, 64. concerning which, the Marginal Note of the *Masorites* saith thus; *In some Books these two Verses are added; but it is an error; for they ought not to be there. See in the Commentary of R. D. K. and in the Masora: and so it is found (viz. That they ought not to be there) in three ancient correct Manuscripts:* and accordingly these two Verses are left out in the great Bible printed by *Bomberg*, and in the later *Venice*, and in *Buxtorf's* Edition: But our English Bible has those two Verses; and thence arises the difference.

3. In

3. In *Chronicles*, tho' the Number of Verses exprest in the *Masoretical* Note differs from the Computation I have made, yet that which they make to be the middle Verse, agrees with my Computation, and not with theirs; and therefore theirs must be false: for, that which they assign to be the middle Verse, is the Eight hundredth eighty and second Verse, which doubled makes up my number 1764.

4. In *Ezra* and *Nehemiah*, tho' the particulars all agree, yet their Total Sum exceeds my reckoning by two; and therefore is false cast up.

5. In the *Psalms* there is a great deal of difference (*viz.* 56.) between their Total Sum and mine, and yet both are true: for theirs is according to the Hebrew, where the Titles of the *Psalms* are taken into the Number of the Verses, and sometimes a Title contains two Verses; but mine is according to the English, which leave out the Titles, and reckon 'em not with the Verses.

6. In *Jeremy*, tho' the particulars agree, yet there's a difference in the Total Sum; and therefore there must be a mistake (on their side) in the casting of 'em up.

§. 5. Now that the Reader may have a distinct View of these Differences all together, I have drawn 'em up into the following Table; where the first Number is the *Masorites*; the second is mine, according to our English Bibles, when it differs from theirs.

<i>Genesis</i> —1534. 1533.	<i>Eccles.</i> ---222.
<i>Exodus</i> ---1209. 1213.	<i>Canticles</i> —117.
<i>Leviticus</i> —859.	<i>Esay</i> —1292.
<i>Numbers</i> —1288.	<i>Jeremy</i> —1365. 1364.
<i>Deuteron.</i> —955. 959.	<i>Lament.</i> —154.
<i>Joshua</i> —656. 658.	<i>Ezekiel</i> —1273.
<i>Judges</i> —618.	<i>Daniel</i> —357.
<i>Ruth</i> —---85.	<i>Hosea</i> —197.
1 <i>Sam.</i> —811.	<i>Joel</i> —73.
2 <i>Sam.</i> —695.	<i>Amos</i> —146.
1 <i>Kings</i> ---817.	<i>Obadiab</i> —21.
2 <i>Kings</i> ---719.	<i>Jonab</i> —48.
1 <i>Chron.</i> —942.	<i>Micab</i> —105.
2 <i>Chron.</i> —822.	<i>Nabum</i> —47.
<i>Ezra</i> —280.	<i>Habukkuk</i> —56.
<i>Nehemiah</i> —406.	<i>Zephaniab</i> —53.
<i>Esther</i> —167.	<i>Haggai</i> —38.
<i>Job</i> —1070.	<i>Zachariah</i> —211.
<i>Psalms</i> —2527. 2471.	<i>Malachi</i> —55.
<i>Proverbs</i> —915.	

The Total Sum of all the Verses in the Old Testament according to our English Bibles, is twenty three thousand two hundred and five 23205. (if I have not miscounted 'em.)

By all which it appears that the Verses must be of so long standing as these *Tibirensian Masorites* at least, if not much older.

C H A P. V.

54.

Two other Periods of the Rise or Original of the Verses.

§. 1. Secondly, Some assign their Original to the ancient Masorites in Ezra's time. §. 2. Thirdly, They are of the same date with the Books themselves. Here it is proved, That the Verses, Accents, Vowels and Consonants are all of the same Original. By the mutual Dependence they have one upon another.

§. 1. **S**Econdly, Possibly they might have their Original from the ancient Masorites, the *Anshei kenēseth haggēdolab*, The Men of the great Synagogue, which began in Ezra's time, and so continued for a great while, viz. till within three or four hundred years of Christ. This is a much higher Period than the former. And that there were Verses in a time between these two Periods, is evident by a passage in the *Mishna* (written about A.D. 150.) which mentions Verses: for in the *Massecheth Megillab* c. 4. §. 4. 'tis said דקורא בתורה לא יפחות משלשה פסוקים וכו' He that reads in the Law (viz. publicly in the Synagogue) must not read less than three Verses; nor more than one in the Chaldee Paraphrase, and three in the Prophets. Or,

§. 2. Thirdly, Their Original may be dated from the very first Writing of the Books of Scripture: And this I take to be the Truth. For the clearing of which, I shall lay down this Proposition,

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The Original of the Verses in the Heb. Bible.

That the Verses, Accents, Vowels and Consonants in the Hebrew Text, are all of the same Extract and Original, of the same Antiquity and Authority.

There are but four things that can fall under Consideration in reference to the Shell or Body of the Hebrew Text, in contradistinction from the Soul or Sense, *viz.* The *Letters, Vowels, Accents* and *Division into Verses*: Now that all these must needs be of the same date and standing, I demonstrate by the *mutual Dependence* they have one upon another; The *Accents* upon the *Verses*; The *Vowels* upon the *Accents*; The *Consonants* upon the *Vowels* and *Accents*.

This is an *Intrinsick Argument*, taken from the Nature, and out of the Bowels, as it were, of these things: and therefore so much the more *Demonstrative*; and it is a new Notion, never started before by any one that I know of, but that was suddenly darted into my mind I know not how.

Now this *mutual Dependence* of one upon another, I shall prove in the several particulars.

1. That the *Accents* depend upon the *Verses* Ch. VI.
2. That the *Vowels* depend upon the *Accents*. (See Ch. IX.)
3. That the *Consonants* depend upon both *Vowels* and *Accents*. (See Ch. X.) and therefore they must be all of the same Original.

Of these in their Order.

C H A P. VI.

The Dependance of the Accents upon the Verses.

§. 1. First, *The Accents depend upon the Verses, and were neither afore the Verses, nor the Verses afore them.* §. 2. [1.] *The Verses were not afore the Accents.* §. 3. *Observations concerning the Division into Verses. (1.) Sometimes a Verse ends in the middle of a Sentence: Examples thereof.* §. 4. (2.) *Sometimes distinct Matters are contain'd in the same Verse.* §. 5. [2.] *The Accents were not afore the Verses.* §. 6. *The Unaccountableness of the Accents shows that they are not of humane Invention.*

§. 1. **F**irst, *The Accents depend upon the Verses.* This is evident, because the Accent *Silluk* is always affixt to the last word of a Verse: Wheresoever a Verse ends, there is *Silluk*: and wheresoever there is *Silluk*, the Verse ends. The former Branch is without any one Instance to the contrary. The latter has but one Exception, viz. *Gen. 35. 22.* which shall be accounted for by and by, viz. §. 5. So that here is a mutual dependance of one upon another; and they do necessarily infer one another as Correlates; according to that known Maxim, *Positio uno relatorum ponitur & alterum*; which proves they must be coetaneous: Which may be further confirmed by this Argument.

If they are not coetaneous, then, Either the Verses must be before the Accents, or the Accents before the Verses: But it is neither of these: Therefore they are of the same standing.

The Dependence of the Accents upon the Verses.

§. 2. [1.] That the *Verses* were not before the *Accents*. I never met with any one that pretended to affirm they were ; or any thing like it. But however, There is this reason against it, why the *Verses* should not be fixt before the *Accents*, Because the *Accents* are of far greater use, as to the sense of Scripture, than the *Verses* : for the *Accents*, some of 'em, show the Continuation and carrying on of the sense : others are for Distinction, directing to the several Pauses, both greater and lesser : whereas the Division into Verses has little or no influence upon the sense, and does not at all conduce to that : as appears by these two Observations.

§. 3. (1.) Sometimes a Sentence is not only carried on through divers *Verses* together, and that very frequently, but also some *Verses* do end in the middle of a Sentence, where there is not so much as the Pause of a *Comma*. E. G. Gen. 23. 17. *The field and the cave that was therein, and all the trees that were in the field, that were in all the borders round about, were made sure* 18 *To Abraham for a possession.* So 2 Chron. 30. 18, 19. *The good Lord pardon every one* 19 *That prepares his heart to seek God.* But in the Original it is more remarkable ; for the eighteenth Verse ends with a Preposition, יָכַפֵּר בְּעַד, and then the next Verse begins בְּלִי-לִבְבוֹ הָיִן, which the Septuagint translate thus, ἵνα πᾶσι καρδίαις κατασκευάσῃς, *be propitiated (or, atoned) for every heart that directeth (it self) to seek, &c.* So that they make the first words of v. 19. to be governed of the Preposition *begnad*, which ends the eighteenth Verse. And our Translators seem to do the like. and to join *begnad col* together, and to translate 'em *every one* : but *col* being join'd with
lebbabho

lebbabbo by *Maccaph*, and so made as it were one word *collebbabbo*, will not admit of that construction, and therefore may better be translated thus; *The good Lord pardon for (this) Him that prepares his whole heart to seek God.* And to this sense the *Belgic* translate it, *The Lord that is good make atonement for (him) (That) has disposed his whole heart, &c.* So the *French*, *-pour fair propitiation* 19 *De quicunque adresse tout son cœur—make atonement* 19 *For every one that has prepared his whole heart, &c.* And yet being so translated, the eighteenth Verse ends in the middle of a Sentence. Other instances of this sort are 1 *Chron.* 21. -11, 12. *Choose thee* 12 *Either three years famine, &c.* *Esa.* 65. 6. *I will recompense, even recompense into their bosom 7 Your iniquities.* *Psal.* 96. 12. *-then shall all the trees of the wood rejoice* 13 *Before the Lord:* and 98. 8. *-let the hills be joyful together* 9 *Before the Lord.*

Upon the consideration of which places I make this Remark, That the first of 'em being in the first Book of Scripture that was written, and the two next in some of the last, and yet such an abrupt ending of *Verses* in Books written at two such different times, as near a thousand years distance the one from the other, argues that this Division was not meerly a humane Invention, but proceeded from the same Author, the Spirit of God.

§. 4. (2.) On the other side I find once, not only a full Period, and the End of a particular Sentence, but of the whole Matter treated on in the foregoing *Verses*, in the middle of a Verse, and a new Matter begun in the latter part of the same Verse, viz. *Gen.* 35. 22. *It came to pass that when Israel dwelt in the land, that Reuben went*

The Dependance of the Accents upon the Verses.

and lay with Bilhah his father's Concubine; and Israel heard it. Now the sons of Jacob were twelve.

To which Observations I may add,

(3.) That the New Testament neither was written with that distinction of *Verses*, nor ever had any such distinction till of late; and yet neither this want of such distinction in the New Testament, nor the other unusual ending of *Verses* in the places fore-mention'd, was any prejudice to the sense of Scripture. Therefore the *Distinction of Verses* conduces very little, if any thing at all, to the sense: and consequently it can't be imagin'd, That the *Verses* should be fixt before the *Accents*: For I take it for granted, That whoever fixt the *Verses* and *Accents*, did it in order to the better understanding of the Scripture; and therefore would not fix the *Verses* (which are of less consequence) before the *Accents*, which are of greater.

§. 5. [2.] Neither were the *Accents* affixt to the Words before the Division of 'em into *Verses*, because the Accent *Silluk* is always affixt to the last word of every Verse; yea, tho' the Verse end in the middle of a Sentence; as in those places fore-mention'd.

True indeed, it is once affixt to a word in the middle of a Verse; as in Gen. 35. 22. where to the last Syllable of the word וְיָשָׁב is affixt both *Atnach* and *Silluk*. The former, because it's but the middle of a Verse: The latter, because it's the full Close of the *Period* and *Matter* too.

§. 6. And here, by the way, from these instances, methinks one may very probably and fairly infer, That this Division into Verses is not
of

of Humane Original: for certainly no Man would ever have ended *Verses* so: some in the middle of a running Sentence — *were made sure 18 unto Abraham*; and so in the other instances mention'd §. 3. Elsewhere, That a *Verse* should not be closed at a full Period, and end of the foregoing Matter, but that a new Matter of a different nature should be begun in the same Verse. *Reuben went in and lay with Bilhah, and his father heard it. Now the sons of Jacob were twelve.* These Instances are very strange, and of which I can conceive no other account but this, That the Spirit of God thought fit to leave these Signatures, and Impressions of his Authority upon these *Verses* in a different way from what is ever used by Man.

There are also many other things unaccountable in the *Points*, which therefore seem to me a fair Argument for their divine Original. For, as 'tis in the humane Body, There are many Parts and Vessels, which no Man can give any account of (as the most learned Anatomists acknowledge) which do therefore argue, yea most demonstratively prove, That it is a divine Fabric, of divine Extract and Original, and not from the Casual Concourse of Atoms (as some more than bruitishly sottish persons do affirm:) so those many things in the *Punctuation* and *Accents* which no Man can give account of, do evidently show 'em to be, not of *Humane*, but of *Divine Original*; together with that admirable, unparallel'd and inimitable Exactness, which the *Accents* manifest, both in respect of the *Distinction of Sentences*, and *Conjunction of Words* for the Continuation of the Sense in the same Clause; as *Ledebubrius* shows throughout his whole Book, call'd *Shalsheleth Hammikra*.

Indeed God's Ways and Works are generally past finding out. Who can give a satisfactory account of Quantity, Matter, Motion, &c? But certainly whatsoever proceeds from Man, may be fully and thoroughly understood by some Man or other: But all grant the Unaccountableness of many things about the *Vowels* and *Accents*: as may be seen in *Buxt. Thesaur. grammat.* p. 45. *Accentuum ratio*, saith he, *hactenus nec à quoquam nostrorum, nec ab ipsis etiam Hebræis, sufficienter explicata est.* The reason of the Accents hath not hitherto bin sufficiently explained, neither by any of ours, nor by the Jews themselves. And even *Ledebubrius* himself, who has cultivated this subject the best of any one that I have met with, yet concludes at last, *Rationem definiendi Versus, & ponendæ virgulæ Maccaph, nondum plenè compertum habeo.* — *Cæterorum universam doctrinam accuratè exposui.* Duo tamen hic deficiunt, quæ Deus mihi non voluit revelare, etsi assiduis precibus & improbo labore institerim, &c. p. 543. I have not yet thorowly found out the reason (or Rule) of determining and limiting the Verses, nor of placing the line *Makkaph*. Of all the rest I have exactly explain'd the whole Doctrine. Yet there are two things wanting, which God was not pleas'd to reveal unto me, tho' I besought him with daily Prayers, and used earnest Endeavours.

These things I was willing to add, because they have not bin taken notice of by any one, as far as I know.

And now I return to the further consideration of the *Verses*, wherein I have one thing more to offer, which is considerable in the case; and it is this, That some parts of Scripture do plainly

plainly distinguish themselves into such *Verses*: and that not only by the *sense*, as most part of the Book of *Proverbs*, the Book of *Canticles*; most of *Job*, but by other Characteristicks; as all the *Alphabetical* parts of Scripture; viz. *Psal.* 25. 34. 37. III. II2. II9. 145. And *Prov.* 31. 10--31. And all the Book of *Lamentations*, except the last Chapter. And since that some parts of Scripture were thus distinguish'd by the Penmen thereof, Why should not we think they were all so distinguish'd?

CH A P. VII.

Remarks upon the Division of the Hebrew Bible into Verses.

§. 1. *The Verses in all Translations are generally the same with the Hebrew.* §. 2. *How the Jews markt the Number of Verses.* §. 3. *The first Bible printed with Verses.* §. 4. *An Inference.*

§. 1. **N**OW concerning this Division of the Hebrew Text into *Verses*, I make these Remarks.

1. That the *Verses* in all our Bibles (*English, Latin, French, Dutch, Italian, &c.*) are exactly the same with the *Hebrew*. Indeed in the Division into Chapters, there is some little difference, (as was observed, c. 2. §. 6.) but for the *Verses*, I never observed, as far as I remember, any difference between 'em: Except (1.) That in the *Hebrew*, the *Titles of the Psalms* are counted among the *Verses*; which they are not in the *English*:

English: neither indeed should be, but remain distinct from the Body of the Psalm; as appears by the *Alphabetical Psalms*. (2.) That all our *English* Bibles, both Old Translations and New (and so the *French, Dutch, &c.*) begin the sixty fourth Chapter of *Esay*, in the middle of the last Verse of the sixty third Chapter, according to the Hebrew. (3.) That our *English* in 2 *Sam.* 20. 42. join those words [*And he arose, &c.* to the forty second Verse; whereas in all *Hebrew* Bibles they are a distinct Verse of themselves, and so they ought to be in our *English*.

So then, Tho' in the Division, and reckoning of the *Chapters*, the *Jews* write after our Copy, and make use of our Division, as was said; yet for the Distinction into *Verses*, we write after their Copy, and follow their Division. Yet

§. 2. The Number of the Verses was not expressed in their ancient Bibles by *Arithmetical Figures* in the Margin, as now-a-days, but only every fifth Verse was noted in the Margin by the *Hebrew* letter standing for it: as *He* for five; *Jod* for ten; *Teth Vau* for fifteen, &c.

§. 3. The first Bible printed with *Verses* that I find mention of was that of *Pagnin's* Version, printed at *Lions* A. D. 1528. The Old Testament was divided into *Verses* according to the *Hebrew* Division: The New Testament was also divided into *Verses*, but much longer than those we now use; one of those containing three or four of ours. E. g. *Mark* 1. which according to our Division has forty five Verses, has there but fifteen. In *Mark* 2, there are but nine, whereas with us there are twenty eight: and so in the rest.

§. 4. There

§. 4. There being such a Distinction of *Verses* in the *Hebrew Text* from the beginning, it seems strange that it was transferr'd no sooner into other Languages than till That Edition of *Pagnin* mention'd just now.

C H A P. VIII.

Subdivisions in other Languages.

§. 1. *Divisions in the Syriac.* §. 2. *Verses mention'd by Jerom.*

§. 1. **T**Rue : In other Languages they had their *Subdivisions* into smaller parts; but they were of an uncertain *Length* and *Number*; as appears by the different *Reckonings* we find of 'em : For,

1. The *Syriac Interpreter*, at the End of many Books, (tho' not of all) reckons up the Number of *Verses* in those Books. E. g. In *Genesis* 4509. In *Exodus* 3626. In *Leviticus* 2454. In *Numbers* 3521. In *Deuteronomy* 2796. and then tells us, The whole Book of the Law contains 16906 *Verses*, comprehended in 126 Sections : which is vastly different from the *Masoretical Computation* mentioned afore, c. 4. §. 5. yet not the same with the *σχοι* of the Ancients : for in the Book of *Job* the *Syriac Interpreter* reckons 2553 *Verses* : but *Nicephorus*, Patriarch of *Constantinople*, reckons but 1800 *σχοι* in *Job*. And I have met with a Quotation out of *Hesychius*, or whoever was the Author of the *Greek Hypotheses* (not yet publisht) which reckons that the

The Dependance of the Vowels upon the Accents.

the Book of *Job* without Asterisks had 1600 *si'xi*, but with Asterisks 2200.

§. 2. 2. *Ferom* makes mention of *Verses* in his Preface to the Book of *Job*, translated by him out of the Hebrew: where, speaking of the defects, or gaps in the Book of *Job*, he saith, *Ante eam Editionem, quam sub asteriscis & obelis nuper edidimus, septingenti ferme, aut octingenti Versus desunt. Before that Edition which we have lately publisht, there were seven or eight hundred Verses wanting.* But there, by *Verses* he must needs mean the *si'xi*, because, according to our account, there are but a thousand and seventy Verses in the whole Book: so that by that reckoning, there should have bin but two or three hundred remaining.

This is what I have to offer as to the *Verses*; wherein having proved, That the *Verses* and *Accents* are of the same Antiquity; I proceed to the next particular, to show, That the *Accents* and *Vowels* are of the same Antiquity also.

C H A P. IX.

The Dependance of the Vowels upon the Accents.

SEcondly, *The Vowels depend upon the Accents, and therefore they must needs be of the same Original.*

That the *Vowels* depend upon the *Accents*, is evident, by the *Change* which the *Accents* make of the *Vowels*.

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There are many Rules in *Buxtorf's Thesaurus* L. 1. c. 5. concerning this Mutation of the Vowels by the Accents : and that not only where the Vowels are of the same Sound, or near it ; as *Kamets* and *Pathach* ; *Tfere* and *Sægol*, but where they are of different Sounds : for *Atbnak* commonly changes *Sægol* into *Kamets* ; as *Chafedh* for *Chesedh*, *Psal.* 62. 13. Yea, it changes *Sheva* (the shortest Vowel) into *Kamets* (one of the longest ;) as *Pakâdhu*, for *Pâkedhu* : and so does *Silluk* too : as *falâdhu*, for *fâledhu*, *Gen.* 31. 43. Many such instances I could produce : And therefore they must needs be of the same standing also.

CHAP. X.

The Dependance of the Consonants upon the Vowels and Accents, proved.

§. 1. *The Consonants depend upon the Accents in point of Pronunciation, proved.* §. 2. *An Objection answer'd.* §. 3. *Another Objection answer'd.* §. 4. *A third Objection answer'd.*

THirdly, *The Consonants depend both upon the Accents and Vowels, and therefore must be convers with 'em.*

Here be it remarkt once for all, That by *Vowels* I mean not only the Sound, but the Shape and Figure of 'em.

This now being a Point of the greatest consequence, I shall therefore endeavour to establish it beyond all contradiction or exception.

I say

I say then, *The Consonants depend both upon the Accents and Vowels*; and that in a twofold Respect, Both in respect of *Pronunciation*, and in respect of *Signification*.

§. 1. First, *The Consonants depend upon the Accents in point of Pronunciation*; so that some Words can never be read right without the *Accents*.

For since the *Accents* make such alteration in the *Vowels* (as was shew'd;) if the *Accents* be wanting, there can be no guide for this Alteration, and so the Words cannot be pronounc'd aright.

This seems to be peculiar to this Language above any other; That the Use of the *Consonants*, *Accents* and *Vowels* are so linkt together, and interwoven one with another, that you can't leave out, or take away any one, but you *deface*, at least, if not *destroy*, the Beauty, Usefulness and Genius of the whole. The Idiom and Property of the Language can't be preserv'd without 'em, and therefore they must all go together. In other Languages, tho' *Accents* be made use of in Pronunciation, yet they have no influence upon the *Vowels*, to make any alteration or change in them: and therefore they may be added, as in the *Greek*, or left out as in *Latin* and *English*, yet the *Vowels* are the same; but it's not so in the *Hebrew*; as has bin seen.

§. 2. *Obj.* 1. If it be said, That this is but a Grammatical nicery, which does not affect the Sense: Whether you pronounce *jâlâudbu*, or *jâledbu*, the Sense is the same.

Ans. 1. Either these Variations of the *Vowels* are of the Nature and Idiom of the Language, or they are not. If they are, then they prove what
what

what I say: If they are not, then whoever affixt the *Points* made an alteration in the *genius* of the Language; at least in the *Pronunciation* of it. But it is not imaginable that any one would attempt such a thing: For, What Reason can be assign'd or conceiv'd for it? For what purpose should they make such an Alteration? I can conceive no use of it.

2. This alteration must be made, either when the Language was commonly spoken, or since.

[1.] Not while it was a living Language, and commonly spoken: For (1.) How harsh would it sound in their Ears to have the Vulgar pronunciation alter'd? As if one should read or say, with us, *I have gath'ured the flowers*; or, *A dog is a very rav'annous creature*. Whosoever should read or speak thus, would make himself ridiculous. (2.) Still the Common people would pronounce according to their usual manner, and this Variation would obtain only among a few learned persons, when they come to read the Text of the Bible; and so render it unintelligible to the Vulgar sort in some measure, and so far as that Variation did affect the Language.

[2.] Not since the Language ceased to be Vulgar, and it came to be understood only by a few learned persons; for (1.) Then they did not point according to the true Reading (as Bishop Walton all along affirms they did) nor according to the Common Pronunciation. (2.) How can it be imagin'd, that they that affixt the *Points* for the more easy Learning and Reading

at length in regard of their many dispersions, that the true Reading of the Language (as * they say) would make any alteration in that which they received by Tradition, as the true Reading, from their Ancestors?

ing might not be lost with the Language, they began to affix Points to the Text, as well to facilitate the Reading, as to preserve it the better from any Alteration or Change. Dr. Walt. Confid. Confid. p. 211.

§. 3. Obj. 2. If it be said, That they received this by Tradition, as well as the Vowels; I answer, that is impossible: for whereas All tonical Accents do affect the Syllable to which they are affixt, in the same manner, viz. to lay the stress of the pronunciation on that Syllable and there can be no difference in the pronunciation between the lesser and greater Accents, e. g. in the Greek, between $\chi\epsilon\iota$ in $\chi\epsilon\iota\mu\alpha$ and $\chi\epsilon\iota\sigma\iota\varsigma$, and $\sigma\omega$ in $\sigma\omega\mu\alpha$ and $\sigma\acute{\omega}\zeta\omega$, tho' the one be with a Circumflex, the other but an Acute; so in the Hebrew; Tho' one Syllable be accented with *Athnach*, another with *Munach*, it's not possible to make any distinction between these in the pronunciation. Therefore, whereas only *Athnach* and *Silluk* change the Vowels, and yet other Accents have the same sound, or affect the Letter in the same manner, it could never be known by the meer Sound without the Shapes and Figures of the Accents join'd to the words, when those Vowels should be changed: no, not even when the Language was vulgarly spoken. And therefore there could be no such Variation in the Vowels, but there must be an Alteration in the Property and Constitution of the Language by the Addition of them.

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§. 4. *Obj.* 3. If it be said, That this Argument over-does its work, and proves more than it was brought for; *viz.* That the *Points* are not only as ancient as the Consonants, but as the Language it self :

I Answer, So let it with all my heart ; for what inconvenience is there in that? It seems not improbable to me, That together with the Language God imprinted upon *Adam's* Soul the knowledge of the *Letters, Vowels* and *Accents*, whereby he might be enabled to communicate his Mind to persons at a distance, and to derive and convey his Knowledge and Observations to Posterity. For sure, *Adam* being created in such a state of Perfection, in respect of all natural Abilities, as he was ; such a necessary and useful Art as this, methinks he should not be ignorant of : And this Language being immediately bestow'd on him by God, while he was in the state of Innocency, certainly was very exact and perfect in its kind, becoming the Wisdom of God, and a Gift bestow'd on such a Creature. I shall annex a passage to this purpose that I have lately met with. " Some suppose that the *Points* are co-evous with the
" *Letters*, and as ancient as *Adam*. This is the
" Opinion of *R. Azarias* in *Meor Enajim*, c. 59.
" Of *Antonius Rodulfus Cevallerius* in *Rudim. Linguae hebraeae*, c. 4. Of *Petrus Cevallerius* *ibid.*
" in *Annot.* Of *Flaccius Illiricus* in his *Clav. Script.*
" part 2. p. 644. Of *Marcus Marinus* in his *Preface* to his *Arca Noe*. Vid. *Buxt. de Punct.*
" *Orig.* part 2. c. 1. Of *Sam. Arcuvolti*, *Arg. habbosem*, c. 26. *Discourse of the Antiquity of*
" *the Hebrew Points in the Athen. Merc.* p. 278.

C H A P. XI.

A second Argument to prove the Dependence of the Consonants upon the Points.

§. 1. *The Consonants depend upon the Vowels in point of Signification.* §. 2. *Bishop Walton's Allegations to evade the force of this Argument, produc'd.* §. 3. *Remarks upon 'em.* §. 4. *The Answer to 'em, showing the Impossibility of knowing the true Signification of some places without the Vowels.*

§. 1. **S**ECONDLY, *The Consonants depend upon the Vowels in point of Signification, (as they do upon the Accents in point of Pronunciation,) so that without the Vowels the true meaning of many places can never be known.*

The former Argument relates to the bare Words, and the true Reading or Pronunciation of 'em: This relates to the Sense and Meaning of 'em. If the Points be not co-evous with the Letters, the sense of many places must needs be doubtful and uncertain.

§. 2. This Consequence indeed has bin urged by others; and Bishop Walton is so sensible of the weight of it, that he lays the stress and issue of the whole Cause upon it: His Words are these; "I do appeal to all rational Men, "and do challenge our Adversary, with all the "Rabble of those he mentions as joining with "him in this Inference, all the Papists, Atheists, "Fanatick persons, &c. in the World to make "good their Consequence of the uncertainty "of Scripture, from that opinion of the Puncta-
tion

“ tion, as it is declared and limited in the Pro-
 “ legomena, viz. *That if the Points were fixed by the*
 “ *Masorites to the Hebrew Text (that is, as the*
 “ *Case is stated) understanding only the Forms and*
 “ *Figures of the Points, not the Force and Vertue of*
 “ *the Vowels and Accents themselves, which is ac-*
 “ *knowledged to have always bin; and that they did*
 “ *neither point the Text at pleasure, but according to*
 “ *the true Reading commonly received, to which they*
 “ *were tied; nor that any now may at pleasure re-*
 “ *ject this Reading by the Points; That upon this*
 “ *Proposition thus stated, it doth necessarily*
 “ *follow, That the Scripture is dubious and uncer-*
 “ *tain, and cannot be a sure Rule for Faith and Life.*
 “ *This Consequence, if they can prove, I will*
 “ *retract my Opinion, and acknowledge my*
 “ *Error. Considerator Consider’d, p. 226.*

Let us see therefore what Plaister he applies to
 this Sore. “ We neither affirm, saith he, that
 “ the *Vowels and Accents* were invented by the
 “ *Masorites*; — nor that these *Points* which are
 “ now used for *Vowels and Accents*, were the
 “ arbitrary invention of the *Masorites*, but that
 “ they pointed the *Text* according to the *true*
 “ and *received Reading*, and not as they plea-
 “ sed; — nor that the Authority of the Reading
 “ depends upon the *Masorites*, but that they
 “ pointed it according to the *received Reading*,
 “ which expressed the true sense of the Holy
 “ Ghost; so that the Controversy is only about
 “ the present *Points*, in regard of their *Forms*,
 “ not of their *Force and Signification*. *Consid. con-*
 “ *sid. p. 200.* And again, It is to be noted,
 “ which is often in the *Prolegom.* asserted, That
 “ when we say the *Masorites* were the Authors
 “ of the *Points*, that they affixed them not pro

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“ arbitrio, as they pleased, or made what Read-
 “ ing they thought fit, but that they pointed
 “ ’em GENERALLY according to the true
 “ and accustomed Reading, which they had re-
 “ ceived as the true sense and meaning of the
 “ Holy Ghost, from their Ancestors continued
 “ from Moses and the Prophets. I say, generally;
 “ for, as appears in the precedent Section,—they
 “ pronounc’d some Letters and Vowels other-
 “ wise than the Masorites have now pointed
 “ ’em;—yet tho’ the Sound and Pronunciation
 “ did sometimes differ, the signification of the
 “ Words, and the sense and meaning of the
 “ Holy Ghost OUGHT to be the same: Or if
 “ the Sense be differing, yet there want not
 “ Rules to try which is the best Reading. How-
 “ ever, the Pointing was not arbitrary, nor does
 “ the true Reading depend upon the Masorites.
 “ For, as it is said, Proleg. 3. §. 51. *Notandum,*
 “ *Masoretas dum puncta invenerunt, non novos vo-*
 “ *calium sonos, vel pronunciationem novam induxisse,*
 “ *sed juxta consuetudinem sibi traditam libros sacros*
 “ *punctasse; ideoque lectionem non ab iis pendere, li-*
 “ *cet ipsi apices excogitarint, nec ideo lectionem esse*
 “ *veram quia est à Masoretis, sed quia verum Sp. S.*
 “ *sensum exprimit, quemque Scriporibus sacris dicta-*
 “ *vit, & per eos literis consignavit. Non enim*
 “ *punctarunt codices pro arbitrio, sed secundum ve-*
 “ *ram & receptam Lectionem, quàm diligenter pote-*
 “ *rant, puncta apposuerunt, p. 206, 207.* Again,
 “ Thirdly, It is to be observed, That altho’ the
 “ Reading of divers words *unpointed*, consider’d
 “ by themselves, might be *dubious*, and subject
 “ to *divers Readings*, yet this ambiguity is taken
 “ away by the *Antecedents* and *Consequents*; so
 “ that in the Context, as they are parts of a Sen-
 “ tence,

“ tence, the Reading, which is in it self, ambi-
 “ guous, is determin’d to one sense and mean-
 “ ing, p. 215. But if notwithstanding the *An-*
 “ *tecedents* and *Consequents*, some Words do still
 “ remain doubtful, as ’tis in the Greek, and in
 “ all Languages ; yet the Use and Custom re-
 “ ceived in the Church, takes away all ambi-
 “ guity, p. 216. That which we affirm about
 “ this *Controversy*, is, First, That the *modern*
 “ *Points* were not, either from *Adam*, or affixed
 “ by *Moses* or the *Prophets* that were before the
 “ *Captivity*. Nor, Secondly, after the *Captivity*
 “ devised, either by *Ezra*, or any other before
 “ the compleating of the *Talmud*. Thirdly,
 “ But after Five hundred years after Christ, in-
 “ vented by some learned *Jews* for the help of
 “ those who were ignorant of the *Hebrew Tongue*,
 “ whom they would teach by this means to
 “ read the *Hebrew Text*, as distinctly and ex-
 “ actly as themselves ; that so, after they had
 “ taken out of the People’s hands, and laid a-
 “ side the *Greek Translation* of the Seventy, they
 “ might have every-where in their *Synagogues*
 “ Men, tho’ unlearned who by this help might
 “ be able to read the *Text* publicly, which be-
 “ fore the Invention of those *Points*, could be
 “ done only by a few learned Men. Fourthly,
 “ As for other matters, tho’ *probably* affirmed, I
 “ do not insist much ; as, *Who* they were ; *How*
 “ *many*, one or more ; In what *Place* they lived,
 “ (whether at *Tiberias* or elsewhere) or *Where*
 “ they met about this Work ; What the *precise*
 “ and exact *Time* was when the *Punctuation* was
 “ made, whether the sixth, seventh or eighth
 “ Age after Christ ; in which things, because
 “ of the great defect of any certain *Historical*

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“ Monuments among the *Jews* for those times,
 “ all being involved in great *obscurity* and *dark-*
 “ *ness* by reason of their *dispersions* and *banish-*
 “ *ments*, it is hard to determin any thing with
 “ *certainty*, tho’ it be most probable, that this
 “ work was taken in hand about Five hundred
 “ years after Christ by the *Tiberian Masorites*,
 p. 218, 219.

I have recited his Words thus at large, that his Opinion may be set off with all the advantage he himself gives it.

Here are several things alledged in bar of his Consequence. First, They pointed every thing *GENERALLY*, according to the true Reading, which they receiv’d from their Ancestors. But, Secondly, If this won’t hold, and serve turn, then there are *RULES* to try which is the best Reading. Or, Thirdly, If that Help fails, then we must judge by the *ANTECEDENTS* and *CONSEQUENTS*. Fourthly, If none of these will fix the Sense, then we must have recourse to the *USE* and *CUSTOM* of the Church.

§. 3. Upon those several Allegations (which are all but *oppa qdquara*, *simple Medicines* for the curing and removing of this difficulty) I make these *Remarks* and *Reflections*.

First, This *Variety of Shifts* shows that he is at a great loss where to fix, and is feign to make use of these several Strings to his Bow, that if one slip another may hold.

Secondly, That the first is the principal, which he lays most stress upon, as appears by his repeating it several times over. Yet,

Thirdly, He dares not wholly confide to that, but is feign to fetch in aid from the others to supply the defects of that.

Fourthly,

Fourthly, If they be narrowly scann'd, and strictly examin'd, we shall find that he pulls down with one hand, what he builds up with the other. For (1.) It is but *GENERAL* that they pointed according to the true received Reading; which word is repeated with an Emphasis (*I say Generally*) that it may be taken special notice of. Now this one word spoils all; for if they don't point *ALWAYS* according to the true received Reading, how shall we know when they do, and when they do not? So that That's but *swęv a swęv, a helpless help*. And (2.) The latter Allegations suppose they did not point according to the true Reading: for if they did, then there would be no need to make use of any other means (the Consideration of the Context, Rules to try, the Custom of the Church) to find it out.

So that he himself having thus undermined the Foundation he builds upon, his whole *Fabric* falls to the ground; and so I might save my self the labour of attacking it, and of any further proof of the *Consequence*: For, if what he alleges for the invalidating of it be of no force, then it stands firm and good.

But yet, that I may deal liberally with him, and because he confesses, *That if this Consequence can be proved, he'll retract his Opinion, and acknowledge his Error*; I'll join issue with him upon that Concession, and shall prove plainly and undeniably (I think) the Validity of this Consequence, that *If the Points were not co-evous with the Consonants, it's morally impossible the true Reading should be preserv'd, and deriv'd down to us; and therefore must needs be doubtful and uncertain.*

§. 4. Now this I shall prove by considering the way of procedure for the reducing of this into Practice. *Moses* (and so any other Penman of Scripture) when he had written his Books without *Points*, delivers 'em to the *Priests* and *Lewites*; They, 'tis true, could read a great part of 'em, as being thoroughly acquainted with the Language, and by consideration of the *Context*; but now when they came to a doubtful place, (as for example, those three Letters מ. ת. ה. *M. T. H.* *Gen.* 4. 7. 3 1.) here nothing in the Context would guide 'em to know whether it was to be read *Mittah*, or *Matteh*: Then they must have recourse to *Moses*, and he must tell 'em which was the true Reading, (and so for all those other places which your *Critic-mongers* raise different Readings upon, and say were read otherwise by former Translators than the *Maforites* pointed 'em,) and they must tell it to others, and so from one to another, and so the true Reading of all these places must depend upon their Memory and Fidelity. But that they should remember so many minute things, for which they had no help, either from the *Words* or *Sense*, and this should be continued by Tradition and Strength of Memory for so many Ages and Generations, this is *morally impossible*; as will further appear by these ensuing Considerations:

First, The *scarcity* of Copies of the Scripture, as it must needs be when there were none but what were written; and in point of *Fact*, It is evident it was so, as appears, partly, by that passage 2 *Chron.* 15. 3. where it is said, That for a long season Israel had bin—without Law: And more fully by that Story of *Hilkiab's* finding a Book of the Law, 2 *Kings* 22. 8, &c. Whatever Copy that

that was, whether the *Original* of *Moses*, or any other, yet it plainly appears by all the Circumstances of the Story, that not so much as the Priests had ever seen one before; at least, That so good a Man as *Josiah* had never read it, or heard it read afore. How then could the Reading of it be communicated to 'em by Tradition?

Secondly, The *Hebrew* Tongue ceased to be the *Vulgar* Language of the Nation in the *Babylonish* Captivity, (as is generally conceived.) For tho' some lived thorow the Captivity, and so doubtless retain'd the knowledge of their Mother-Tongue, as it was also with those that were left behind in the Land; yet for those that were born, during the Captivity, in the Dominions of the King of *Babylon*, probably they were educated in the Language of the places where they lived (being not Free-men, but Bond-men,) whereby it came to pass, either that the Common people had lost the understanding of the *Hebrew*; so that *Ezra* and the *Levites* were feign to interpret the Law as they read it to the People, Verse by Verse out of the *Hebrew* into the *Chaldee*, which was become their Mother-tongue; as that place *Neb. 8. 5--8.* is commonly understood, both by * *Jews* and † *Christians*; or at least

* The Talmudists ex-

pound it thus, [] "What is the meaning of that which is written, "They read in the Book, in the Law of God; That was the Hebrew Text—distinctly; That was the Targum. Vid. lib. *Nedarim. c. 4. & Megill. c. 1.*

† *Explicabat (Ezras) Syriacè vel Chaldaicè, quæ Hebraicè scribebantur in Deut. Populus enim in Babyloniâ linguam suam corruerat, & cum Chaldaë miscuerat, indeque Syriacè loquebantur. Lav. apud Polum.*

"—gave the sense] i. e. the meaning of the Hebrew words which they "expounded in the common Language. —caused them to understand the "reading.] They gave 'em both the Translation of the Hebrew words "into the Chaldee, and an Exposition of the things contained in them.

Pool in loc.

[מאי דכתב ויקרא בספר וכי]

in

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in a little process of Time it was corrupted, and before Christ's time degenerated into the Syriac.

That the *Hebrew* ceased to be a *Vulgar Language*, is allowed by Bishop *Walton* himself in the *Preface* to his *Introduction to the Oriental Languages*, in these words, *Hoc à plerisque pro certo sumitur, quod cum à Creatione ad Captivitatem Babylo- nicam, per annos circiter 3400 durâset (lingua Hebraea) vulgaris esse desit, nec ullibi vernacula fuit. Judæi enim à captivitate reduces, cum 70 annis inter Assyrios mixti essent, linguam ex Hebraicâ & Chaldaicâ seu Syrà mixtam, in patriam intulerunt: unde fit quod nullibi hodie, nisi in Veteris Testamenti Libris extet sermo purè Hebraicus, p. 12.*

Thirdly, By these means the most learned among 'em came to forget the true meaning and signification of Multitudes of Words before that Translation made into the Greek by the *Seventy*, under *Ptolomy Philadelph*, viz. the Names of many *Birds, Beasts, Trees, Plants, Precious Stones, Insects*, and the like: Whence there arises so much uncertainty concerning all these things, as any that are never so little vers'd in the *Hebrew* know. How then could ever the *true Reading* of 'em be preserv'd? They that had forgot the very *Significations* of so many Words, must needs much more forget the *true Pronunciation* and *Reading* of 'em, if there were only the *Letters* without the *Points*.

Now let any one that is not possess'd with deep, rooted prejudice, judge, Whether under all these *Difficulties* and *Disadvantages* it was possible the *true Reading* should be preserv'd for some thousands of years.

We

We find by experience how unfaithful a Messenger, or Conveyer, Tradition is to deliver down any thing but for a small number of years with any Certainty ; and therefore no wise Man will venture any thing of Consequence in such a leaky bottom : Much less, certainly, would the All-wise God intrust such a Treasure as the Revelation of his Will, which in so much kindness to his Church for her Guide to everlasting Happiness, he was pleased to communicate to her, in such a rotten Vessel ; and that for so long a tract of Time.

What is said by a Worthy, Judicious Divine concerning the Scripture's being committed to *Writing*, may not improperly be applied to this Case : “ It was fit that in Teaching his Church
“ God should take the safest way, and freest
“ from Error, as well for his own honour, as
“ his People's good ; both which must needs
“ be extremely hazarded and hindred by corrupting the Truth with Errors, which lead
“ Men into Perdition, and can hardly be prevented by delivering the Word by Tradition :
“ partly, because many Mens Memories are
“ weak, and a great part are negligent ; especially in things of this nature ; and because
“ many are maliciously bent against the Law,
“ which the Wisdom of the Flesh cannot admit,
“ *Rom. 8. 7.* Whereas the Word written being
“ an unerring Record, easily helps the weak,
“ and convinces the refractory, by setting the
“ undoubted Truth before Mens Eyes. *White's Direct. for Reading the Scripture*, p. 67.

And more fully a little after ; “ It seems absurd that God should deliver his Law thus by
“ patches ; partly by Writing, and partly by
“ Tradition,

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“ Tradition, resembling the Feet of *Nebuchadnezzar’s* Image, part of Iron, and part of Clay, and unworthy both of the Majesty of him that gives the Law, and of the Law it self that is given, p. 69.

Thus I think I have irrefragably proved the Validity of the Consequence, that if the *Points* are not co-evous with the *Consonants*, the Scripture must needs be doubtful and uncertain in many things; notwithstanding the *Salves* Dr. *Walton* has brought to heal this Sore; and consequently that all those that were misled by his Judgment and Authority, and will stand to his Verdict, must retract their Opinion, and recant their Error.

C H A P. XII.

Containing a third Argument to prove the Dependence of the Consonants upon the Vowels.

§. 1. *Otherwise our Faith must be built upon humane Authority.* §. 2. *And that not only in small matters, but in all.*

§. 1. **T**Hirdly, But suppose, That both the right Pronunciation, and Signification, were known in that way that the Asserters of the Novelty of the *Points* assign, viz. by Tradition; yet then that sense we have of the Words would depend but upon humane Authority, and so our Faith must be resolved into and depend only on that.

I have

I have show'd in the former Argument, that if the *Points* be not of the same Original with the *Consonants*, the sense of many places must needs remain doubtful and uncertain: This Argument discovers a further mischief and absurdity that follows thereupon. For allowing all the advantages imaginable to the *Masorites*: granting all that Dr. *Walton* saith, or can be said, on their behalf; that they pointed according to the received Reading, &c. and further, supposing them to be persons of the greatest *Ability* for such a Work, and of as great and unquestionable Fidelity; yet still after all, what we have from them cannot possibly be but of humane Authority. It is only that which bears Man's Image and Superscription upon it. They were not *θεόπνευστοι*, nor *θεοφρόνητοι*. They had no special, divine Assistance in what they did: that is not so much as pretended by any; as it is that the *Greek Interpreters* had. They had only humane Abilities, and therefore so far forth as we depend upon their Authority, it can be but a humane Faith that is built thereupon. The bare naked *Consonants* of themselves don't determine the sense in many places (as was fully proved in the former Argument) but only these Vowels which they say were affixt by the *Masorites*, and so we have nothing but their Authority to rely on for the sense that is given by these *Vowels*; which is but a humane Authority; and consequently our Faith in all those cases is built but upon humane Authority.

This is a Consequence as clear as the Light, which can't possibly be denied by any one; and yet it is that which no Protestant will allow,
and

and therefore must discard that Opinion which is attended with such a Consequence.

Buxtorf and those that refer the Original of the Punctuation to *Ezra*, take it for granted that this gives a divine Stamp and Authority to it, because he was one of the Pen-men of the Holy Scriptures, and consequently *ἁγίους*: but whether that be a sufficient ground, except we knew he was so assisted in that particular also, as well as in the penning some part of it (which does not appear by any certain evidence) I much question.

Besides, If the Scripture remained unpointed all along from the Writing of it to *Ezra*, since every one was bound to teach it his Children diligently (and consequently to read and know it himself,) *Deut.* 6. 7. and to meditate therein day and night, *Psal.* 1. 2. How could he do that except he could read it? which could not be done with any Certainty without *Points*, (as was show'd in the former Argument.) And therefore I deduce the Original of the Punctuation from the very Pen-men themselves, and thereby avoid all those Difficulties and Absurdities, which either of the other Opinions are attended and encumbered withall. And why we should involve our selves in Difficulties needlessly, except there were more cogent and demonstrative Arguments to compel us thereto, than any that were yet produc'd, I understand not.

§. 2. If any shall reply to this last Argument, That tho' we do depend upon humane Authority in some things, yet it is but in some small inconsiderable Matters, which don't touch any Article of Faith.

I An-

I Answer. 1. Yes, 'tis in great, yea the greatest Matters; for, according to this Opinion, we have but humane Authority for the whole of this Punctuation, as is proved in this last Argument. Or however,

2. Who knows whither That will carry us? For this being once granted, That in any thing we may depend upon humane Authority, who can fix the Bounds where we must stop? This Gap being once open'd, may become a wide Breach at which the Beasts of Prey may enter to waste and make havock of the Lord's Vineyard. This little Thief being once admitted, may let in others which will rob us of our Treasure; or part of it at least. I'll give you an instance. In Gen. 49. 10. it's said, *The Scepter shall not depart from Judah* שִׁלֹה עַד־כִּי־יָבֹא *until Shiloh come.* Where, if instead of עַד *until*, one should read עַל *for ever*, what an alteration in the sense would it make? and that in a point of moment. This sense *Menasseh Ben Israel* in his *Conciliator*, p. 89. adheres unto, and prefers before many others which he there mentions, and so makes the sense thus, *The Scepter shall not depart—for ever; for Shiloh shall come.* True indeed, he does not attempt the alteration of the Points for it, but only gives instances where עַל signifies *for ever*: but according to their Opinion who make the *Masorites* the Authors of the Punctuation, such an alteration may be made; and this is in a great Point between the *Jews* and us; and the like may be done in others: and therefore that *Hypothesis* which inferrs such a mischief must not be admitted. It is far better to keep such an Enemy quite out of doors, than to suffer him to put in his little Finger, upon

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upon presumption that That will do no hurt.

Upon the whole I conclude, *That the Letters, Vowels, Accents and Division into Verses, are all of the same Extract and Original, of the same Antiquity and Authority.*

Thus I have at length dispatch't my Enquiry into, and Discourse concerning, the *Original of the Verses in the Old Testament*; which has bin spun out into an unexpected Length, by reason of those matters of weight and moment, of Difficulty and Intricacy wherewith it was attended. The next will receive a more speedy dispatch.

C H A P. XIII.

The Division of the Books of the New Testament.

- §. 1. *A threefold Division used by the Ancients.*
 §. 2. *Σημει what.* §. 3. *The Division of the New Testament into Verses, made by Robert Stevens A. D. 1551.* §. 4. *The Sum of the whole.* §. 5. *The Number of Verses in each Book of the New Testament, and in the whole Bible.*

FOR the *New Testament*, the Division of the several Books thereof into lesser Parts, is either *Ancient*, or *Modern*. I shall consider 'em both.

- I. §. 1. There was a threefold Division used by the Ancients; the *Largest*, the *Lesser*, and *Least* of all.

(1.) The

(1.) The *Largeſt* or firſt ſort. Theſe are called by *Suidas* *ἴπτοι*. Ὁ μὲν Ματθαῖος ἔχει ἵπτους ξη. 68. κεφάλαια τνε. 355, &c. In the *Polyglot-Bible* they are called κεφάλαια, in the account of the *Contents* of each at the beginning of every Book. E. g. Τὸ κατὰ Ματθαῖον εὐαγγέλιον τὰ κεφάλαια : and ſo in the account of 'em at the latter end of *Whitaker's* Greek Teſtament. In the *Alexandrian* Copy in the *Polyglot-Bible* they are called Πειροχαί. Τὸ κατὰ Μάρκον (for the beginning of *Matthew* is wanting) εὐαγγέλιον αἱ πειροχαί : where alſo the *Contents* of each are recited.

(2.) The *Leſſer*, called by *Suidas* κεφάλαια, as in the words fore-quoted : And ſo in the *Polyglot-Bible* in the account of the number of theſe Parts at the end of each Book, Τὸ κατὰ Ματθαῖον εὐαγγέλιον ἐγγράφη ἐν σίχοις 6914. κεφαλαίοις τνε. 355. and ſo in the reſt. But in the *Præmonitio ad Lẽctorem* before the New Teſtament in the *Polyglot-Bible* they are called πειροχαί *Sciendum eſt*, ſaith he, *Græcos, ut ex antiquis codicibus conſtat, tam Evangelia, quam reliquos N. T. libros in certa κεφάλαια diſtinxiſſe : — ipſa verò κεφάλαια in πειροχαίς ſeu minora ſegmenta :* whether there be any good authority for this denomination, *ipſe videt*. However, hence it appears that theſe two ſorts of Diviſions, both the *Largeſt*, and *Larger*, are called promiſcuouſly κεφάλαια : the former in the Beginning of each Book ; the latter, at the End of each Book in the *Polyglot-Bible*.

§. 2. (3.) The *Leaſt* of all are conſtantly called σίχοι ; which ſeems to be no other than *Lines*. The word properly ſignifies *Rows* or *Orders* ; as, *Rows* (i. e. *Ranks* or *Files*) of

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Should

Souldiers: as in *Xenoph. Cyr. 8.* Στῆλαι δὲ εἰς ἑκα-
 τὼν ἐν δὲ ἑνὶ τῷ ἑνὶ τῷ ἑνὶ. *The Rows or Ranks stood*
on this side and that side of the way. And so,
Rows or Ranks of Trees. Ὅσοι δὲ οἱ στῆλαι ἦν
 ἐν δὲ ἑνὶ τῷ ἑνὶ τῷ ἑνὶ. *ap. eund.*
in Oec. And hence it signifies *Rows of Words*
in Books, i. e. Lines; and because every Line
in Poesy was a Verse, therefore it signifies a
Verse. But certainly the primary signification
 of it in reference to Books must be of *Lines.*
 And so in an Edition which I have of the New
 Testament in Greek and Latin, put out by
Erasmus 1543, at the end of which he has col-
 lected some *variæ lectiones, Prior numerus,* saith
 he, *Chartam* (i. e. *paginam;*) *posterior Versum*
 (i. e. *lineam*) *indicat.* And these, doubtless,
 were the *στῆλαι* of the Ancients; which, as some
 Authors tell us, contain'd commonly about six
 words more or less; and *Maimonides* thinks a-
 bout thirty Letters should be writ in a line.
 But whether they did generally observe this
 measure or proportion, is hard to say.

§. 3. As for the *Modern Division* of the
 New Testament into *Verses,* we have a clear
 and certain account of that by *H. Stephens* in
 the Preface to his *Greek Concordance,* who tells
 us, That the New Testament was divided into
 Verses by his Father *Robert Stephens:* His Words
 are these: *Quum Testamenti Novi Libri in Tme-*
mata, quæ vulgò Capita vocantur, divisi essent, ipse
horum Tmematum unumquodque in Tmematia divi-
si, vel potius subdivisi: quæ, appellatione ab aliis
magis quàm ab ipso probatâ, Versiculi vocata fu-
erunt. — quâ de re, ut plura dicam, initium à duo-
 bus

The Division of the New Testament into Verses.

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his sumam, quorum utrum magis mirari debeat, dubitabis. Unum est, quod Lutetiâ Lugdunum petens, hanc, de quâ agitur, Capitis cujusque Catacypen confecit; & quidem magnam ejus inter equitandum partem: Alterum, quod illum paulo ante de hac cogitantem, plerique omnes incogitantem esse aiebant, perinde acsi in re prorsus inutili futurâ, ideoque non tantum nullam laudem consecuturâ, sed in derisum etiam venturâ, ponere tempus atque operam vellet. At, ecce, contra eorum damnatricem instituit Patris mei opinionem, inventum illud, simul in lucem, simul in omnium gratiam venit: simulque in tantam auctoritatem, ut quasi exauctorarentur aliæ Testamenti Novi, siue Græcæ, siue Latinae, siue Gallicæ, siue Germanicæ, siue in alia vernaculâ Linguâ Editiones, quæ inventum illud secutæ non essent. That is,

“ Whereas the Books of the New Testament were formerly divided into Sections, commonly called *Chapters*, he (my Father R. Stephens) divided, or rather subdivided every one of these Sections into lesser Portions, which, by a Name rather chosen by others, than approved by himself, were called *Verses*. Concerning which I shall speak a little more largely, and relate two very remarkable passages. One is, That he made this Division of each Chapter in a Journey from Paris to Lions; and indeed a great part of it as he rode along. The other, That most persons said, He was very unadvised to bestow his Time and Pains about that which was altogether useless, and whereby he should not only gain no credit, but expose himself to derision. But, behold, it fell out quite

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“ contrary

The Division of the New Testament into Verse

“ contrary to this their opinion of my Father’s
 “ performance ; for as soon as ever this In-
 “ vention appear’d abroad publickly, it wa-
 “ entertain’d with universal Approbation and
 “ Applause ; and came into so great request,
 “ that all Editions of the New Testament, whe-
 “ ther in Greek, Latin, French, Dutch, or any
 “ other Vulgar Tongue which wanted this
 “ Division, were laid aside, and grew out of
 “ date and request. Thus he : Wherein we
 have a full account not only of the Work it
 self, but of the Circumstances of it ; only he
 does not acquaint us in what Year this was done:
 This therefore I was very desirous to be satisf-
 fied in, that I might give a compleat and exact
 account of it : For this End I made all the
 Enquiry that possibly I could, both at *London*
 and *Oxon* to find out the first Edition of the
 New Testament, printed by *Robert Stephens*, with
 the distinction of *Verses* : For I rationally con-
 cluded, That after he had taken so much pains,
 he would not lose his labour, but would put it
 to that use for which it was design’d, and
 would Print the New Testament so divided :
 but I gain’d little by all my pains, so that I
 despaired of finding out the exact time. At
 last, after some years Enquiry, lighting acci-
 dentally upon *Leusden’s Philologus Hebræo-Græcus*,
 and looking it over, I found this following Ac-
 count : “ The Modern distinction of *Verses* in
 “ the New Testament was first added to the
 “ Greek Text in an Edition printed by *R. Ste-*
 “ *phens at Paris, A. D. 1551. in a large 12°*,
 “ containing the Greek Text in the middle,
 “ with the *Vulgar Version* on one side, and *Eras-*
 “ *mus’s*

mus's Translation on the other: In the Epistle to which he tells us, That having divided the New Testament into Verses, he added 'em to this Edition with a threefold Text, that so the Reader might readily discern the Correspondence between 'em. To this purpose the foresaid *Leusden* speaks, p. 166.

Thus, as I gain'd at last, so, I have here given, a full and exact account of this matter.

This was a very happy and useful Invention, and accordingly proved mighty successful in the universal approbation it met with: concerning which, for a Conclusion, I shall subjoin two Testimonies, one of a *Truly* (not only *Titularly*) Honourable Personage in many respects of our own Nation; the other of a learned *Jew*. The words of the former are these. "The distinction of Chapters and Verses in the New Testament now in use, though it be a very great help to the Memory, and be some other ways serviceable; yet being of no greater Antiquity than its Contriver *Stephanus*, and being (though now of general use) but of private Authority, and by him drawn up in haste, it will be perhaps no slander to that industrious Promoter of heavenly Learning to say, He has sometimes sever'd matters that should have bin left united, and united others which more conveniently he might have sever'd, and that his lucky attempt ought not to lay any restraint upon other learned Men, from making use of the same liberty he took in altering the former Partitions of the New

Testament, in altering his Alterations to the best advantage of the sense or method. *Boil's Consid. of Style of Script.* p. 60, 61.

The other speaks thus: "I would have thee know, Reader, that the Verses of the Bible which I shall quote in this Book, I'll express by the Name of the Book in which that Verse is to be found: Yet not content herewith, I will also set down the Number of the Chapter in which that Sentence is contain'd; and that according to the Order which the Christians observe in the Books of the Bible, who call those Divisions Chapters in their Language. And truly I find this to be very necessary, and a mighty profit arises from hence, in as much as thou maist presently find out in what Book and Chapter such a passage is contain'd. *Elias Levita in the Preface to his Hebrew Grammar, called Sepher Habbachur.*

§. 4. Thus I have at length finish'd my Enquiry into the Division of the Bible into Chapters and Verses: and that, as not without much Difficulty in my way, so I hope, not without some Satisfaction to the Reader. The Sum of all is this, That the Bible was first divided into Chapters by *Stephen Langton*, A. B. C. about the beginning of the thirteenth Century. Then, That the Old Testament was originally divided into Verses by the several Pen-men thereof, not without the guidance of the same Spirit who mov'd 'em to write. And lastly, That the New Testament was divided into Verses by *Robert Stephens*, Father of *Henry*, who made the *Greek Thesaurus*; and first publish'd it with that Division, A. D. 1551.

§. 5. For

The Number of Verses in each Book of the N.T.

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§. 5. For a Close of all. As I before gave an account of the Number of Verses in each Book of the *Old Testament*, so I shall here subjoin the like account of the *New*.

Verses.

There is in *Matth.*—1071

Mark — 678

Luke—1152

John— 880

Acts—1006

Romans—433

1 *Corinth.*—437

2 *Corinth.*—256

Galat.— 149

Ephes.— 155

Philipp.— 104

Coloss.— 95

1 *Thessal.*—89

2 *Thessal.*—47

1 *Timothy*—113

2 *Timothy*—83

Titus— 46

Philemon—25

Hebrews—303

James—108

1 *Peter*— 105

2 *Peter*—61

1 *John*—105

2 *John*— 13

3 *John*— 14

Jude— 25

Revelat.—404

In all—7956

There are in the *New Testament* Seven thousand nine hundred fifty six Verses.

The Total Sum of all the Verses in the Bible stands thus :

In the O. T.—23205

In the N. T.—7956

In all—31161

In the whole Bible there are Thirty one thousand one hundred sixty one Verses.

Καὶ ταῦτα μὲν εἰς ταῦτα.

May 8. --97.

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